Stenography.

THE way in which new and "dead easy" systems of stenography are continually advertised, would lead one to think that the art of shorthand writing is as easy of acquisition as rolling off a barkless log without knots. More than one reader of this REVIEW has doubtless at one time or another been induced to attempt to learn one of the many systems of stenography now alleged to be widely in vogue. And every one who has made the effort will no doubt agree that shorthand writing is an exceedingly difficult thing. If there is one who has not, after some little time, given up the attempt in utter despair, let him hold up his hand. Most of those who have undertaken the difficile job have perhaps understood the rules thoroughly well and got familiar with the various signs; but they have utterly failed to gain such a proficiency that they could write shorthand nearly as fast as ordinary round hand.

In matter of fact, stenography is an art most difficult to learn even for those endowed with a sprightly mind and a facile hand. It is much easier to become a pianist of ordinary proficiency than a good stenographer.

Eduard Engel, for twenty years at the head of the stenographic bureau of the German Reichstag, recently declared in an article in the Berlin *Zukunft* [No. 10] that there are in the whole German Empire, the cradle of numberless systems and the home of thousands of alleged shorthand experts, at the highest twenty-five persons capable of reporting correctly the proceedings of a public body or in fact any ordinary public speech. "Stenography," he says, "is fraught with so many difficulties that dilettantism is of no avail and nothing but the most strenuous practice of shorthand as a profession can bring real proficiency."

The same writer is authority for the astonishing statement, which he declares himself ready to demonstrate by a direct challenge, that there is not now living a single inventor of a stenographic system who can take down a ten-minute speech correctly at the moderate rate of 250 syllables per minute. This is due to their want of practice in some instances, and in others to the absolute worthlessness of their beautiful theories.

Mr. Engel rightly considers the promiscuous teaching of stenography even in the higher schools as a waste of time and gray matter. There is absolutely no system of stenography that is "easy to learn." The theoretic principles can be readily enough acquired, just like the theory of swimming or rope-walking; but what has that to do with practical shorthand writing? You can learn the chief grammatical rules of almost any language in a few

days or weeks; but will it enable you to speak the language? No stenographic system has yet been invented, or ever will be, which does not require for the purpose of practical use at least as much time and diligence as the learning of a foreign tongue; and every inventor or teacher who asserts the contrary, may be set down as a fakir.

Those who are interested in the subject will find much profit in the perusal of a little brochure lately published in Germany by Max Conradi, under the title, '*Die übertriebene Werthschätzung der Stenographie, ihre Verwendung in Schulen, im Heer und bei Behörden.*'

Regarding the choice of a system, those who find it necessary or desirable to learn shorthand and who have the courage and perseverance to acquire a very difficult art, should disregard all the novel and "dead easy" systems and choose among the tried and reliable ones preferably that which is simple and eschews abbreviations and complicated word-signs.

The Historic Groundwork of the Legend of the Holy House of Loretto.

[While certain American Catholic newspapers, despite the warnings of P. Grisar and Dr. Funk, re-echoed in this REVIEW (vol. viii, No. 34), continue to set forth the pious legend of the Holy House of Loretto as if it were "beyond all controversy," *) Catholic scholars in Europe are carefully tracing out the real facts. So far as they appear to be established, Msgr. P. M. Baumgarten, of Munich, describes them as follows for the readers of THE REVIEW.]

A branch of the Comnenus family, more particularly Michael Angelus Comnenus, son of Angelus Sebastokratos, settled in Epirus in 1202 or 1203, where he united Epirus, Acarnania, and Aetolia, with a portion of Thessaly, in a despoty under his rule.

At their departure from Constantinople, the Angeli had taken all their treasures and relics with them, and in the documents preserved in the archives of Fiume we read that the relics came into the country "*per manus Angelorum.*" When Michael's descendants left Epirus, towards the end of the thirteenth century, and

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*) See, e. g., the article "The Holy House of Loretto" in the Chicago *New World*, Dec. 14th, 1901, p. 12.—A college paper, the *St. Mary's Sentinel*, of St. Mary's, Ky., has even gone out of its way (vol. xx, No. 4) to attack THE REVIEW for endeavoring to bring out the truth in this matter. We shall print a reply next week.

settled on the Italian coast opposite, they again carried their relics away with them, which thus came "*per manus Angelorum*" to Recanuti.

It seems that among these relics were a few stones taken from the Holy House at Nazareth. These they inserted in the walls of a structure which they erected after the model of that sacred edifice and in about the same proportions. The veneration of this structure, later known as the Holy House of Loretto, was therefore a "*veneratio partis pro toto.*"

When in later years the expression "*per manus Angelorum*" could no longer be historically explained, because the facts had been forgotten, the House itself was considered to have been transferred as a whole by angels from Nazareth,—whence the present confusion.

These are the facts, so far as I know them, and while I can not warrant every detail, they are substantially correct.

The so-called petrographic examination made under Pius IX., which resulted in the statement that the translation of the material of the Holy House of Loretto by angels was an absolutely certain fact, has turned out a huge fraud. De Rossi, the great archaeologist, said to me: "*La frode, con cui hanno ingannato Papa Pio IX. intorno alla santa casa di Loreto, è la cosa là più vile, che io abbia conosciuto.*" If such a cautious scholar as de Rossi could express himself thus, the proof must be overwhelming.

The documents at Fiume have recently been discovered after a long and diligent search by the Holy Father's physician, Dr. Lapponi, who told me personally that there is no historic proof, i. e., no mention of the Holy House, previous to the close of the fourteenth century. For more than a century, therefore, no one knew anything about the alleged miraculous translation of the edifice by angels.

The Dogmatic Definition of the Assumption.

THE Church has ever been faithful to her divine mission of guarding the deposit of the faith. Without fear or weakness she has taught the faithful the dogmas of faith and defended her teaching against the attacks of heretics and infidels. But her mission is larger: she has also to interpret, to explain the divine revelation, and show its beauty and harmony. Hence, without introducing anything new, without trenching on anything old, she guards that deposit in its integrity, and when, at one time or another, she has proclaimed such or such a doctrine to be a dogma of faith, she did not add anything new to the divine

deposit, but simply declared that that doctrine was infallibly contained therein.

Nor is it necessary that a doctrine, in order to be defined as a dogma of the faith, be attacked by its adversaries. By the Savior's command: "Teach ye all nations," the Church has the power to declare at any time what the faithful must believe as truth contained in the divine revelation.

The Church must teach and uphold the truth, despite any tempests that it may rouse. What ridicule was not poured out on the dogma of the Immaculate Conception! What dire predictions were not made against the definition of the infallibility! And yet, what blessings have the faithful derived from both!

Now, as to the definability of the Assumption of the Blessed Virgin, it is well known that 200 Fathers of the Vatican Council had signed a petition, in which they asked that the doctrine teaching Our Lady to be in Heaven with soul and body, be declared as a part of the divine revelation. The question raised is only about the kind of faith, not about the fact itself. As to the fact, it is certain that the Blessed Virgin enjoys in Heaven all the happiness of the elect, that she has not to wait for the general resurrection, but, by a special privilege, her living body was re-united to the soul shortly after her death. Whoever holds the contrary, is guilty of bold temerity, as contradicting the authentic and solemn teaching of the Church. What, then, could be gained by a dogmatic definition, if the matter is certain? A great deal. It would stop the mouths of certain editors who say, one may remain a good Catholic without believing in the Assumption of the Blessed Virgin, since it is not yet a defined dogma. It would furthermore put a new jewel into the crown of the Heavenly Queen and make the act whereby a Christian believes in her Assumption. an act of divine faith. Thus, a definition of the Assumption would both glorify the Blessed Virgin and benefit the whole Christian world.

Hence bishops and priests and people welcomed the petition of the Vatican Fathers, and for some time past there has been in a great part of the Christian family, especially in France, Spain, Italy, Belgium, Brazil, and Portugal, a united action of prayer to obtain a dogmatic definition of the Assumption. Cardinals and bishops have made known to the Holy Father their personal wishes, and in less than a year more than 200 petitions have reached the Holy See, expressing the lively desire of pastors and flocks to have that solemn homage rendered to the Queen of Heaven.

The staff of THE REVIEW, and, doubtless, all its readers too, join their prayers and petitions and hail the day when with faith divine we may sing of the bodily Assumption of our Blessed Mother:

Semper fulgens munda stola,
Inter mundas munda sola,
Ascendisti sidera;
Super agmina Sanctorum,
Super choros Angelorum,
Sceptra geris Domina.

CONTEMPORARY CHRONICLE.

THE RELIGIOUS WORLD.

The "Pious Fund."—A recent despatch in the daily papers said that our State Department had arranged for the settlement of certain American claims against the "Pious Fund" by arbitration. The "Pious Fund of the Californias" was established in the sixteenth century for the support and maintenance of the Jesuit missions. After the cession of upper California to the United States, the bishops of this district applied for the share of the fund to which the Northern missions were entitled. After a long controversy the accrued interest of the fund was (in 1877, we believe) distributed in a satisfactory manner between the missions in the United States and Mexico. The interest has meanwhile again accumulated to the amount of about one million dollars, and the Mexican government, at the suggestion of the State Department at Washington, whose good offices had been invoked by the bishops of California, has agreed to the appointment of arbitrators to determine how much of this money shall go to the missions in her own territory and how much to the missions in the United States. It is indeed remarkable, as the *Freeman's Journal* observed the other week (No. 3,575), that this fund has been held sacred during all the changes and revolutions in Mexico since the sixteenth century.

A Girl Coon-Show A. M. D. G.—The *Boston Traveler* of Dec. 30th contained the announcement of a "coon-show" to be given by 200 young girls, of the Marian Sodality of St. Augustine's parish, at the school-hall in South Boston. We have seen no report of the affair, but suppose it came off according to program, which, if we may believe the *Traveler*, included "all the popular 'coon' ballads of the day," with "the end jokes applied to many well-known local characters." Sodality maidens in black-face, poking vulgar "coon" jokes at the men of the town, from the stage of a Catholic school-hall, for the benefit of a Catholic parish, is a novelty not only in minstrelsy, as the *Traveler* remarks, but in congregational money-getting as well. It ought to be discouraged.

The Catacombs.—One of the few rights left to the Holy See after the catastrophe of 1870 was the possession and administration of the Catacombs. Both Pius IX. and Leo XIII. have devoted great care and immense sums of money to the restoration of these venerable places. Now there is in preparation a bill to be introduced —perhaps it is already introduced at this moment—in the Italian chambers which declares the Catacombs to be the property of the Italian nation and puts them in charge of the Department of the Interior. Though this would be robbery pure and simple, there is no doubt that the bill will pass. Our readers can imagine what pain it must give to the Holy Father. The Catholics of Rome and all Italy are very much incensed over this new encroachment of a robber government, but there is no hope of an intervention on the part of the Powers, the only thing which might prevent the execution of this nefarious plan.

EDUCATION.

Against Vertical Writing.—The question of vertical penmanship having been discussed pro and con in this journal on various occasions, it will no doubt interest a good many of our readers to learn that several city school boards in New England have lately voted to discontinue instruction in vertical handwriting. Some of them have adopted in its stead a style that is slanted indeed, but not to the measure of some fifty-two degrees, like the old style, but only about seventeen.

Why do not Catholics Endow Their Own Educational Institutions?—We see non-Catholic institutions endowed by rich men. Why do not Catholics endow their schools? We are told in reply: Because Catholics, as a rule, are poor. But there are a good many wealthy Catholics. Why do they not show an interest in education? Dr. Pallen offers some probable reasons in his column of the *Pittsburg Observer* (No. 30). The first is, that many rich Catholics are themselves uneducated and have no appreciation of what Catholic education is in itself or in its results upon Catholic life. In the second place, many rich Catholics are worldly-minded. Far from endowing or even patronizing Catholic schools and colleges, they follow the fashionable fad of the hour and send their children—if they have any—to non-Catholic institutions. Besides, it may be mentioned, there is no "glory" to be gotten from the endowment of Catholic colleges. The secular press hardly notices such things.

POLITICS AND SOCIOLOGY.

The Disparition of Race and Religious Prejudices.—The *Globe-Democrat* of Dec. 16th commented on the election of Patrick A. Collins as mayor of Boston, by a plurality of 18,000, as "a striking illustration of the growth in religious and racial tolerance which has taken place in New England in the past thirty or forty years." It re-called that "there were days when Mr. Gen. Collins' Irish birth and Catholic affiliations would have eventually barred the way to him to any high political situation in Boston, as well as in most of the other communities in New England;" and that it is scarcely a century since the entire congressional delegation from the State of Massachusetts were anti-Catholic and anti-Irish Know-nothings. Some of the reasons which, in the *Globe's* opinion, have brought about the disparition of religious and race prejudice, not only in New England, but in all the rest of the country, are the War of Secession, in which men of all countries and faiths fought side by side; the rise into business prominence of men of all sorts of antecedents and affiliations; the diffusion of education, and the influence of the West, in which racial and religious bigotries were never widely prevalent.

Laziness the Bete Noire of Applied Socialism.—The reason why Ruskin, the American utopia, has come to an inglorious end, is declared by W. G. Davis in *Gunton's Magazine* (Dec.) to be the fact that communal life had made the people lazy. The N. Y. *Tribune* recalls that the late W. H. Channing, who was associated in the Brook Farm experiment, gave this same tendency toward indolence as the reason for the failure of that much-discussed venture.

Mr. Noyes, founder of the Oneida community, after a personal investigation; Mr. C. McDonald, a Scottish Owenite, who visited most of the American communities on a tour of research, and Mr. Nordhoff, who investigated some seventy odd communities, all, according to John Ray's 'Contemporary Socialism,' agree in saying that laziness is the *bête noire* of applied Socialism.

Science and Industry.

|| Henry Holt & Co., of New York, publish a manual of the flora of the Northern States and Canada, by Nathaniel Lord Britton, Ph. D., destined to take the place of Gray's Manual of Botany. Britton has adopted the new nomenclature. Unfortunately, there is not an illustration in all the thousand pages.

|| It must excite a mild surprise in laymen to find that, to the "scientific" mind, the question of legislation against intemperance should be determined according to the correctness of one or the other of two antagonistic evolutionary interpretations—those of Lamarck and Weismann. A writer in *Nature* declares that the view that alcoholism is a selective influence of value in the evolution of man and ought not to be interfered with by legislation, rests for its justification ultimately upon the doctrine of Weismann carried to the bitter end, viz., that acquired characters are not inherited; and submits that only if it can be conclusively shown that the opposing Lamarckian interpretation of certain small phenomena is correct, may something be done towards making a breach in a dangerous citadel.

|| That we import millions of dollars worth of wine from France and hardly any from Italy, which produces about the same quantity annually, is all the more remarkable in view of the fact that a majority of those employed on the Pacific coast in connection with the vineyards are Italians and follow to a considerable extent the rules of wine-making which, while they have added much to the productiveness of the vineyards of Italy, have done so at the expense of the quality of the wine produced. The chief defect in a commercial way of Italian viticulture is that the grapes, when gathered, are not separated, and there is no distinction observed in the planting of the vineyards. The French method is to separate the vineyards according to topography and exposure to sun and wind, preserving the individuality of the culture in each case, whereby certain vineyards gain a distinction which, if preserved, gives their product an unusual value. The French method is constantly gaining more support in California.

Speaking of "yellow" journalism, our clever neighbor, the *Mirror*, said the other day that the "yellow" is in us, the people of America—a sort of jaundice, induced by conditions of growth and neglect of intellectual health—and we can not hope to get rid of yellow journalism and yellow novels until the yellow has gotten out of our blood.

MISCELLANY.

The Globe Review and the Temporal Power.—Mr. William H. Thorne says in the "Globe Notes" of the current number of his *Globe Quarterly Review* [p. 498], in connection with the temporal sovereignty of the Pope: ".....the temporal power was a mistake to begin with;.....the very concept of it was and is an error in thought and vitiating to the true principles of Christianity. Being thus an error....we believe that it has already worked mischief and engendered pride and confusion....as a matter of fact it never has assisted the popes in the execution of their spiritual functions.....Jesus was a subject and recognized his obligation of loyalty to the Roman power....and I hold that no pope has a right, being a servant, to expect or pretend to be greater or freer than his Lord and Master. Thus to my mind it is wrong in concept, wrong in spirit, wrong in principle, wrong in conduct, and serves now, as it always has served, to destroy the true motives that should animate all popes and to fill their lives with evil ambitions; in a word, it serves to destroy the true spiritual power and function which it is claimed to defend and protect. It has gone and I pray heaven that it may never be restored. The world has had enough and too much of it long ago."

Only last month His Eminence Cardinal Steinhuber wrote to Mr. Theodore B. Thiele of Chicago:

"The address delivered by you in favor of the independence of the Pope....was sent to me by your friends, and it gives joy to my heart to be able to inform you of the good reception the same received here. When I presented it to the Holy Father and explained its contents to him, the eyes of the aged Pontiff sparkled, and he gave expression to the sentiment that he appreciated your words so much the more as the question of the liberty and independence of the Holy See was so little understood in the United States, and that so many were unable to appreciate that the head of Catholic Christendom should not be a subject of any worldly sovereign."

But Mr. William Henry Thorne of the *Globe Quarterly Review* knows better than the Pope and all the rest of Christendom what is becoming or unbecoming to the papacy. Thus did a certain Don Quixote erstwhile behold giants and armies where all the rest of the world saw windmills and flocks of sheep; and despite all warnings boldly went forth to fight them—with the result that he acquired the sobriquet of "*Cabbalero de la triste figura.*"

The Millionaire Mesmerizer.—John Alexander Dowie, of Zion City, near Chicago, who boldly proclaims himself to be the second Elijah, "Elijah the Restorer," and who has given himself the title of General Overseer of the Christian Catholic Church, has now, according to a conservative estimate, between fifty and sixty thousand adherents, who believe in him implicitly and trust their chances of happiness in the next world and their property in this to his keeping. The Illinois legislature has made several vain attempts to subject his banking enterprise to supervision. The more he is "persecuted," the faster the deposits roll into his banks. A former member of his flock, who is now suing Dowie, says he is president of the "Zion College," has a "divine healing

home," a livery stable, a bank, a printing and publishing house, a home for erring women, a lumber concern, a mail order business, a meat market, a dry-goods store, and is in the land investment business. His wealth is estimated at several millions, though the attorney for the backslider insisted that when he came to the U. S. from Australia, Dowie had only $100 in his pocket. What is the secret of his power? Magnetism, mesmerism, hypnotism, have been mentioned. Perhaps he shrewdly employs all of these influences. The amount of credulity, moreover, is doubtless greater than ever in this age often deemed unbelieving.

University Athletics.—Prof. Goldwin Smith, in an interesting paper in No. 2768 of the *Independent*, predicts that our universities will forfeit general confidence if they can not put a check on the monstrous development of athletics. He says it has already come to such a pitch that exceptional muscle is bribed to migrate from one university to another, and that listening to the speeches at a university dinner you would suppose you were attending the annual meeting of a rowing-club. "*Mens sana in corpore sano*" is all right; but mental and bodily exertion draw on the same fund of nervous energy, and if one draws to excess, the other must suffer. Besides, a false standard is set up; manners are not improved; unwise expense is often incurred.

A Monument to a Distinguished Germanist and Educator.—At Montabaur, in Nassau, there has been raised a monument in memory of Dr. Joseph Kehrein, the distinguished Catholic Germanist and educator. Dr. Kehrein was born in 1808, and died in 1876. He devoted his long life to incessant educational work as professor and director in the higher schools of Hessen, and to linguistic research, and it was a sweet reward for the noble scholar that the great Grimm was able to declare in the preface to his monumental 'German Dictionary' that as a result of Kehrein's labors the beginning of modern high German must be dated, not from Luther, but from the year 1450, that is to say, nearly eighty years before the so-called Reformer's time. Much less, thanks to Kehrein's labors, would any scholar now repeat the old fable that Luther was the father of the German church hymns.

Touring in England.—Poultney Bigelow, in a recent magazine article, endeavors to open the eyes of Englishmen to the fact that they are driving away thousands of strangers who would gladly take their holidays in touring about "this sweet little isle," but who can not do it because of the high prices and poor accommodations on the railways, in the hotels, etc. It is hardly possible, he says, to get off under five dollars a day, and withal the fare is bad, the beds are poor, the attendance inferior, and the extras exorbitant. Mr. Bigelow declares from personal experience that touring in England is twice as expensive as it is on the continent, and while on the continent, when you pay your bill, you do so with pleasure and the secret resolution of returning at the next opportunity, in England you are glad to get away and make a vow never to return.

NOTE-BOOK.

Some of the daily papers (the one we have before us is the Meriden, Conn., *Daily Journal*, of Dec. 17th) lately published a patent medicine puff, in which it was alleged that "the Vanilla Crystal Company of New York has received a cablegram under date of Dec. 7th, saying that the Pope has conferred a gold medal on Joseph C. Butler, of New York, the originator of Vanilla Crystals," which circumstance is then set forth as a papal endorsement of Vanilla Crystals. A friend mails us a circular which this same firm is sending out, with a facsimile of an Italian letter from Cardinal Rampolla and an "abbreviated translation" in the left-hand corner. This "translation" is a brazen imposture. For the letter contains not a word to bear out the statement in the "abbreviated translation" that "the Holy Father caused Vanilla Crystals to be used in his household and has deigned to praise its excellent quality." The letter simply says that the Pope blesses Mrs. Butler, who evidently made the application, for her good will shown in sending him the Crystals, and especially in furnishing incense free for the Vatican Basilica. Nevertheless the circular declares in bold-faced type that "Vanilla Crystals is the only food product in the world that has received the endorsement of Pope Leo XIII." This experience ought to make the Roman authorities more careful in their intercourse with shrewd Yankee business-men.

A Catholic business-man who deals in church-goods has written to us to protest against the assertion of "Th." (a Catholic priest) in our issue of Dec. 19th, that "in reality there is very little actual difference between Jewish firms dealing in church-goods and some of our Catholic church-goods men," whose only motto, he says, is "business is business," and who give a clergyman or sister no better treatment than they get from a Jew or a gentile. We believe that our correspondent stated the truth, or we should not have published his letter. Moreover he willingly conceded that those who protest against clergymen and religious dealing with Jewish vendors of church-goods, are "right on general principles," and added that "if our Catholic dealers would all be reliable, there would be no chance for the Hebrew." We do not see how this view can be effectively controverted. We may add that the deception practiced by the cheap dealers—Jews and others, who pretend to undersell all their competitors, consists in this that they sell a certain limited number of articles below their real value, in order to rope in those whose main endeavor is always to buy cheap, and then, after they have their custom, make up for the loss threefold by over-charging them for other wares.

In a quotation in No. 35 of the last volume of THE REVIEW, taken from the *Pittsburg Observer*, sacramentals of the Church were referred to as "amulets." We knew the term was objectionable, but did not wish to emasculate an otherwise sane reflection. A Capuchin Father in Milwaukee calls our attention to the fact that

the *Pittsburg Observer* was also wrong in asserting that to get the benefit of sacramentals one must be a member of the Church. "Dr. Bischofsberger," he says, "has proved the contrary in the *Rottenburger Pastoralblatt* and is sustained by Prof. Joseph Weiss in the *Quartalschrift* of Linz (Vol. xxxvii, p. 882)." It is indeed strange, as Dr. Bischofsberger has pointed out and our own experience confirms, that the sacramentals when applied by Protestants frequently prove effective in a manner which borders on the miraculous. Our Milwaukee friend is right when he says that some observation of this sort should have been appended to the remark we quoted from the Pittsburg paper.

The *Catholic Citizen* of Dec. 14th reprinted from an exchange the subjoined item, referring to a council of the Catholic Order of Foresters: "At the next meeting, or the one after, of the Catholic Foresters, we intend to have a fine time, as we are going to initiate Father Firch in the mysteries of our order, and especially in our side rank. We have got it down so fine that when we get through with a candidate he looks like 20 cents on a load of hay."—"Let this sort of thing be abated," is the *Citizen's* comment. The only effective way to abate it is to abate the societies that vegetate on such mummery, and not to defend and advance them, as the *Citizen* does.

In the East there is a swindler operating on nearly the same plan as the one against whom Fr. Alphonse of Devil's Lake, S. Dak., warned our readers last week. He promises to issue an attractive card or booklet, setting forth things good to be known by the Catholic people. He secures a letter of recommendation from the local pastor, which is his credential to the business-men of the locality. On the strength of such recommendations, he is usually successful in contracting for advertisements and collecting payment for the same. He then leaves his order for a certain number of cards or pamphlets with a local printing house. While the work is in process of publication, he leaves town for parts unknown—the printer to collect payment as best he can.

According to last accounts this fellow was operating in the Hartford Diocese.

The Belgian Writers' Guild has issued for private circulation among its members a list of newspapers whose editors are classified in five different categories as, 1. Those who answer all letters addressed to them; 2. Those who sometimes answer; 3. Those who never answer; 4. Those who answer if a stamp is enclosed; 5. Those who keep the stamps and pay no attention whatever to any communication by a writer desirous of selling them the products of his or her pen. The *Courrier de Bruxelles* (No. 289) pokes fun at the officious guild. It says they ought to have sense enough to know that no answer from a busy editor to whom you have offered a contribution, is in all cases tantamount to a refusal. It is a mistaken notion of some people that every letter requires a reply. When letter-writing was yet in its infancy,

there was such a rule in polite society; to-day, when from three to seven mails a day bring dozens of communications to a man's table, especially an editor's, a large portion of them from unknown persons who ask all sorts of information and often favors, without as much as enclosing a stamp for a reply, no such obligation can be reasonably held to exist. As for the editor of THE REVIEW, he has long been compelled by the exigencies of a strenuous life to restrict his correspondence to important and pressing communications; and until he can afford to hire a secretary, his many friends and well-wishers—and critics—will have to excuse his apparent neglect and want of politeness.

In a note on the centennial jubilee edition of the N. Y. *Evening Post* (forty-four pages of seven columns each) the *Kölnische Volkszeitung* (No. 1119) says that "the man who would read through such an enormous newspaper would first have to retire upon a pension, for it would leave him no time for anything else." Forty-four page newspapers are almost unheard-of in Europe; with us they are a common thing. Few journals in our metropolitan cities offer less than that every Sunday. And we poor devils of reviewers are compelled to wade through it all, since, for want of orderly arrangement, the few really important items are scattered all through the huge edition. This is one of the factors that make a conscientious editor weary and disgusted.

One of our friends would like to know what kind of a book 'Trials and Triumphs of the Catholic Church' is, published by Hyland & Co., of Chicago. We have never seen it. Can any one of the readers of THE REVIEW give the desired information?

Recipés for feeding a small family in comparative luxury on ten dollars a week are a popular feature of many magazines and newspapers. The only trouble is that these recipés suppose a uniformity in every-day life which nowhere obtains. A contemporary humorist suggests that the best recipé for feeding a family of five on ten dollars a week, is to pay seventy-five cents for a scrap-book in which to make a complete collection of all the directions in the magazines for doing it, and, after comparing these carefully, to devote about an hour or two each day to deep thought on the best means of earning twenty dollars a week to cover the unexpected expenses of really scientific house-keeping.

A good story is told by Baron Moncheur, our new minister from Belgium. On his trip from Mexico the Minister entered into conversation with a plansman of the West, who soon began to ask questions. "What country do you come from, stranger?" was the first query; and the answer: "From Belgium." The Westerner strained his imperfect geographical memory in a vain attempt to assign Belgium to its proper place on the map. Presently a great light illumined him. "Oh, yes, now I remember," he explained; "that's where the Belgian hares come from!"